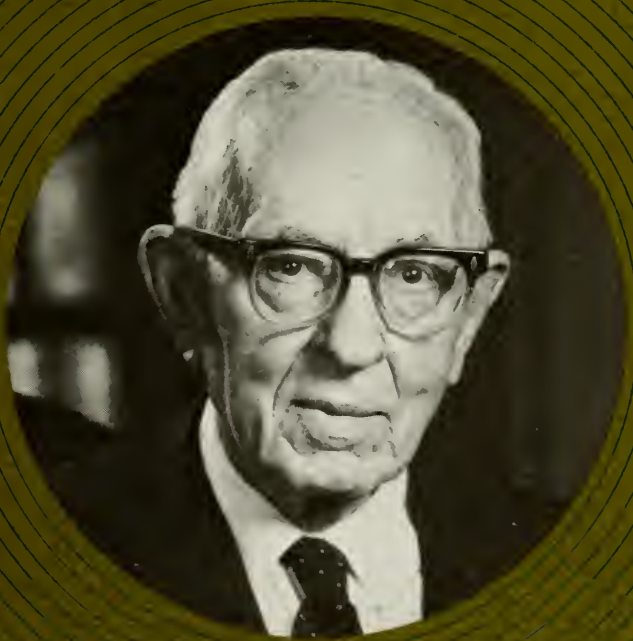
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FOLLOW THE BRETHREN

Some of us suppose that if we were called to a high office in the Church immediately we would be loyal, and would show the dedication necessary. We would step forward and valiantly commit ourselves to this service.

But, you can put it down in your little black book that if you will not be loyal in the small things you will not be loyal in the large things. . . .

A man who says he will sustain the President of the Church or the General Authorities, but cannot sustain his own bishop is deceiving himself. The man who will not sustain the bishop of his ward and the president of his stake will not sustain the President of the Church.

(Elder Boyd K. Packer, "Follow the Brethren," BYU Address, 23 March 1965 [Provo: Extension Publications, Division of Continuing Education], pp. 4, 5.)

IMPACT

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EDITORIALS

THAT WHICH UNITES

The great miracle of our day is that Spirit which unites the members of The Church of Jesus Christ of Latter-day Saints with those multitudinous authorities appointed to lead them. For those appointed thus to lead speak a diversity of tongues, belong to a variety of races and cultures, and live in many different lands. Yet there is a unity which manifests itself in the obedience to Church calls, in the acceptance of basic doctrines, and in the belief that we are led by a living prophet of God.

This unity is baffling to the world generally and is not understood by many whose names grace the Church rolls. The unifying influence is none other than the Holy Ghost, bestowed upon men by the authority of God, through his holy priesthood. Through the work of the Holy Ghost, men may come to know the truth, as it springs forth from the printed pages of scripture or from the lips of our living prophets. In the words of Brigham Young, "The eloquence of angels can never convince any person that God lives, and makes truth the habitation of his throne, independent of that eloquence being clothed with the power of the Holy Ghost; in the absence of this, it would be a combination of useless sounds. What is it that convinces man? It is the influence of the Almighty, enlightening his mind, giving instruction to the understanding." (*JD* 1:90.)

The unity of the Church depends upon the membership so living that each individual comes to know for himself that this work is true. For the Spirit which guides the membership by revelation is one with the Father and the Son. It is easy for those who are prompted of the Spirit to follow our General Authorities, stake presidents, bishops, and all appointed over us. It is easy for those without this Spirit to fall away and seek to counsel God rather than to receive counsel at his hands.

The guidance of the Spirit must not be confined to confirmation of the utterances of prophets who are gone. It is necessary that the words of the living prophet be judged by that same Spirit.

Every apostate movement within the Church has come about, not by failures to accept certain truths previously given, but by failure to accept the leadership of the living prophet. Even men who have been visited by angels and who have been blessed by visions have fallen away when they have not sought the confirmation of the Spirit when listening to the living prophet. That Spirit comes upon those who seek it in humility. It shows no regard to academic degrees, to political or social standing, or to race or country. Without this Spirit there is division. With it there is unity and peace.

W.E.B.

RECIPROCAL SUPPORT

When the ailing King George was about to die, his people turned their attention to Edward, Prince of Wales. Edward was known as a playboy. His brash amusements had caused some embarrassment to the royal family, and he had been the object of criticism by many of his people. A few months after Edward's coronation, many nations were concerned with his dilemma—he could not marry the woman of his choice and remain king of England. A day of prayer was called, and the Lord was petitioned in many tongues to give wisdom to Edward that his decision might be the right one.

While observers of these events may well have gained sympathetic appreciation of the role of a king, they certainly should have learned something about the support people were willing to give him in his role. The people of the British Commonwealth were not so concerned about Edward as they were about the binding and motivating power of the throne. For this they could support him in his weakness because his symbolic role did not require virile leadership. Even a king who was largely lacking in personal leadership could fill the role because the role itself was of such great significance.

In some respects this same principle holds true as we sustain individuals in the Church—the office is of great importance, and our decision to sustain is based on our willingness to support a particular person in his role.

Young people also have a specific role to play; so, while we are considering the issue of supporting individuals in their callings or roles, perhaps it might be appropriate to give some attention to supporting young people in their role as adolescents.

As I look out my window, I see hundreds of them coming and going to school. Some wear beards, tight clothing, long hair, or very short dresses. A few are sophisticated in matters of sex and drugs; some have a fixation against the industrial, military, or almost any other establishment. Most go to church and exhibit an intelligent interest in the moral and spiritual aspects of life. But others are obviously rebellious; some, almost inexcusably contradictory. Many, if not most, look upon themselves as having been restricted too much; yet, at the same time, they have deep feelings of insecurity and inadequacy. Among them are some who are very knowledgeable and competent; others are confused. But, regardless of their individual situation, it would appear that all of them need our understanding and sustaining help in their role as adolescents, even when we may disagree with the specific characteristics they exhibit.

Support is denied to adolescents as it is denied to other people—by lack of understanding, by lack of confidence in them, by criticism, and by failure to provide opportunity for them to do their "thing." Young people, already living under the burden of tension and mistakes, are not supported by sarcasm or belittlement, even when it is done in the most subtle way. Some have been made to feel inadequate even to be an adolescent.

We support young people—in spite of their weaknesses—with trust, respect, and the proper amount of freedom. The role of adolescence is not essentially one of leadership, but one of exploration, adaptation, and of finding self in an adult world. If we expect their support, we might well consider the advisability and necessity of reciprocating that support.

A.L.P.

LOYALITY-A NATURAL RESOURCE AND ESSENTIAL

Calvin McOmber, Jr.
Associate Institute Director,
Pocatello, Idaho

Loyalty is the offspring of love, as a child is the offspring of his parents and inherits his parents' characteristics naturally. Hence, the greater the love, the greater the loyalty. As in a proper parent-child relationship, loyalty has its origin in love; and love has its perpetuation in loyalty. If one is injured, both suffer. When either is blessed, both enjoy the blessing. Loyalty depends upon love for its strength. Love finds expression in loyalty.

Loyalty, as defined by Webster, is "tenacious adherence (as to a government, principle, practice, or custom)." To be loyal is to be faithful—to a cause, to a person, to an ideal. Loyalty requires strength of him who possesses it and gives him strength in return. It is like charity, the pure love of Christ, which "endureth forever; and whoso is found possessed of it at the last day, it shall be well with him." (Moroni 7:47.)



Loyalty most effectively blesses groups and group enterprises. It is that cohesive element which holds members of a group together so that the strength of each member adds to that of all other members in such a way that the total strength of the group exceeds the sum of its parts. It prevents dissipation of strength through internal destructive competition or opposition and, in addition, multiplies the sum and total in direct proportion to its intensity. By contrast—without loyalty in a group, the potential contributions in strength of the members are reduced, if not nullified, by opposition and competition of interests.

This principle is well illustrated in the construction of trussels and beams needed to support great loads over long spans. The glue in the laminated beams used in modern construction holds together the many small timbers of which it is con-



structed so that the stress placed upon the beam is shared by all its constituent timber-members together. Not one timber can suffer alone, for they are no longer individual timbers, but are one beam—made one by the cohesive force of the glue. The strength of the laminated beam is phenomenally great. A hundred planks properly glued together make a laminated beam with strength many times greater than the sum of their units of strength separately. Similarly, loyalty acts as a cohesive force in society giving people remarkable strength to sustain burdens and bridge gaps impossible without it.

Looking at the miraculous phenomena in nature around us, we see much accomplished in the microscopic and in the macroscopic world by a force which, in many ways, resembles loyalty among higher creatures. Consider, for example, the performance of atoms, molecules, cells, tissues, organs, and systems of organs, as illustrations of miraculous achievements in nature around us and within ourselves.

The miraculous accomplishments of small units of matter united in bonds which might be likened to bonds of loyalty is dramatically illustrated in merely defining some such units. For example:

1. An atom is made up of sub-atomic particles united in a determined and faithful relationship to each other. Oxygen is an example.
2. Two or more atoms united in faithful bonds form a molecule. A molecule of protein is a good example.
3. A living cell—for example, a muscle cell—is made up of many molecules united in a common cause.
4. Many cells united in a common function make up body tissue—for example, nerve tissue, bone or glandular tissue.
5. Body tissue, properly organized and functioning unitedly, constitute an organ—the heart, for example.
6. A group of organs loyally cooperating in a common function makes up a system of organs. The nervous system, the skeletal, muscular, secretory, and reproductive systems are good examples.
7. The human body—our Heavenly Father's masterpiece in physical creation—is made up of many systems coordinated in function to maintain life of the higher unit—the body.
8. The body divinely united with the spirit constitutes the soul of man. The proper cooperation of the spirit and the body enable the soul to have a fulness of joy—an achievement impossible to either, separately and alone.
9. A family—the unit of our Father's kingdom—is comprised of two or more divinely complementary souls united to accomplish achievements impossible to either alone.

Notice that in each relationship the lesser segments accomplish or create by unified effort something far greater than is otherwise possible. Some unifying force is responsible for the achievement. Disaster to the system would result in case of "disloyalty" in functions of its parts. In the case of the cells, for instance, the disloyal proliferation constitutes carcinoma or cancer so destructive to the tissue, the organ, and the body. In the higher forms—for example, man and his family—this uniting force is loyalty. In the lower forms, the force, whatever it may be, produces the same bonding effect. Whether the unifying force be identified or not, the fact remains that by loyal cooperation, the lesser becomes greater; the weak becomes strong; separate timbers become a beam, and man moves forward in his development toward godhood. Without these bonds, matter would be unorganized and man, beastly.

To understand loyalty, its nature and power, its place in the divine functioning of all beneficial achievements in the physical world as well as the social, is to understand one of the most useful implements in our Father's hands in his work of bringing to pass the immortality and eternal life of man. (See Moses 1:39.) Understanding it facilitates its cultivation and use. Nowhere can the great cohesive and strengthening power of loyalty be more dramatically demonstrated and fruitfully employed than in working with our Father in his divine project with his children for their immortality and eternal lives. And nowhere could our Father's adversary create more havoc by cultivating disloyalty than in this work.

Whether a person is a candidate for the celestial, terrestrial, or telestial kingdom depends upon the nature of his character—whether it be celestial, terrestrial, or telestial—and the character depends upon the traits of which it is comprised. One of the most important character traits is loyalty. But loyalty varies in nature or kind and intensity. Let us, for convenience in comparison, classify loyalty in terms of three degrees of perfection and call them "telestial," "terrestrial," and "celestial." Loyalty for the sake of reward or escape from punishment is actually forced loyalty, not spontaneous from within, but imposed by external stimuli. It is telestial in nature. It is the loyalty of one businessman to another as expressed in his words: "I'll hold the price if you will," or "If we'll all stick together, we can all make a profit." The loyalty of husband and wife as expressed in the thought: "I have to be true to him/her, or he/she will divorce me," is a low or telestial type of loyalty. It is not the child of love but, rather, of fear. It is not from within and spontaneous, but from elsewhere and imposed, and will likely wane when the external pressure is gone. It is not so much the trait of the person as an incident of the circumstance.

Loyalty of a little higher and nobler quality is that not born of fear nor of greed but of the sense of duty and honor. This is the loyalty of the "honorable men of the earth" seeking to do what is "right and proper" without concern for reward as such from others. The reward sought in demonstrating such loyalty is the comfortable feeling within of having fulfilled one's obligation to society. Such loyalty is demonstrated in the bravery of soldiers defending their country's honor, of volunteer firemen risking injury to themselves for neighbors. "It is the honorable thing to do." Such loyalty we might suggest to be of a terrestrial nature—far superior to the telestial, but not perfect. It is limited, somewhat carefully measured by "what could be expected," and cultivated for one's own honor.

The highest and most praiseworthy

type of loyalty is that born of pure love, knowing no bounds and expecting none, seeking no reward nor recognition. This loyalty is most demanding and exalting of its possessor. It is not born of fear nor weakened by it. It knows no fear. It has no relationship with greed and knows no limits of generosity. It does not rationalize the definition of what is the "honorable" or "proper" behavior. It knows only complete devotion, total dedication. This suggests a celestial type of loyalty. Such loyalty is characteristic of true Christians and indigenous to the celestial kingdom, the society where God and Christ dwell. It is expected of all the Lord's servants. It is just as true and intense where no one sees and applauds as it is in the limelight. It is fed by deep love from within—not praise from the crowd. It endures in the humdrum of the nonspectacular daily life. This type of loyalty, being born of the pure love of Christ, is very similar to charity.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

Rejoiceth . . . in the truth;

Beareth all things . . . endureth all things.

Charity never faileth. (1 Cor. 13:4-8.)



As Latter-day Saints we are by virtue of our baptism and living the covenants thereof, members of the kingdom of God aspiring to membership in his society, the celestial kingdom. We yearn for a place in his glory. We know that to attain it, we must obey the irrevocable law upon which this blessing is predicated. (See D&C 130:20, 21.) True, celestial type loyalty to the Lord, to his cause, and to others within that cause is required. It requires of us full service of heart, might, mind, and strength. (See D&C 4:2.) It requires obedience to those in positions of authority over us. It requires humility sufficient to serve at full capacity and remain silent when silence is proper. It requires that we allow our brethren and leaders to serve as they are directed by the Lord without our pressing them to say or do our will. It requires that we not try to speak for our prophets on doctrines or policies within their domain—and not ours—to relieve us of social pressures put upon us by our environment and to enhance our personal image in the eyes of our peers.

As in the case of the laminated beam or the miraculous interrelationship of living cells of the body, the strength of the constituent members is greatly increased and the will of the Creator is accomplished through the loyalty of all members.

How can anyone expect to grow, to mature, to achieve spiritual success without the divine virtue of loyalty? In his great intercessory prayer, Christ pleaded with his Father for his followers that "they may be one, as we are one." (See John 17:11, 22, 23.)

True loyalty, born not of fear nor of prestigeous pressure, but of the true love of Christ, is divine. It comes from God and is, therefore, natural. As it comes from him unadulterated and undiluted by the evils of worldliness, it is most desirable. It is a natural resource essential for the maturation of the soul of man.

George S. Tanner



George S. Tanner is an outstanding scholar, teacher, and devoted member of the Church. He has constantly fought to transform religious ideals into practical reality, and it has been rightly said that "To all he gives inspiration and sound common sense. Probably no other man in the community has won more loyalty from those whom he has helped nor more respect from those whom he has opposed."

While serving as director of the LDS Institute at Moscow, Idaho, Brother Tanner founded the university student cooperatives at the University of Idaho. Through this program hundreds of young people have been able to get a fine college education at an amazingly low cost. He will long be remembered by those whom he helped as one who was dedicated to serving humanity.

Few people have taken a greater interest in their home town than has George S. Tanner, and Joseph City can be proud of her former citizen. Brother Tanner has done much to preserve the history of the area in northern Arizona where he grew up and is presently writing a book entitled *Joseph City on the Little Colorado.*

George was born of pioneer stock, the youngest of ten children. His father, Henry S. Tanner, was an early settler in Arizona. Brother Tanner went to schools in Joseph City and Snowflake, Arizona, before attending BYU for two years. His schooling was interrupted while he served a year in the army during World War I, followed by a mission to the Eastern States. In 1921 he enrolled at the University of Utah where he received his bachelor's degree. For the next approximately forty-five years he was an important figure in the seminary and institute program and did much to help build the program. He is truly a founder of seminaries, having been the first teacher at Vernal, Utah, and Sugar City, Rexburg, and Teton, Idaho.

In 1930 Brother Tanner was given a leave of absence to attend the University of Chicago where he received his M.A. degree in Church history. He was then assigned to be director of the institute at the University of Idaho where he had the unusually long tenure of 28½ years.

In 1960 Brother Tanner and his wife, the former Mildred Hogge whom he married in 1925, were called to serve a mission in Hawaii. Here Brother Tanner served as director of the Bureau of Information at Laie and also taught at the Church College of Hawaii. After his return to the states, George was assigned to the Logan Institute and voluntarily retired from the system in 1965. Since then he has been very active pursuing a hobby which is also making a major contribution to the store of historical information about the early settlers in the West. This activity includes the collecting and preserving of old diaries and journals.

Brother Tanner has developed his gospel scholarship to a fine degree. He believes seminary and institute teachers need to learn widely, to study all good books, and to develop the art of creative thinking. He believes the main challenge of the LDS religious educator today is to teach students to think and to develop abilities to resolve their own problems.

Floyed G. Eyre



If Brother Eyre were asked to recall the most exciting and rewarding moment of his life, he might think of a standing ovation given him by a high school studentbody "across the street" in grateful recognition of years of unselfish service. Another clear note in his melody of memories would be the time he directed a male chorus to high honors in an all-Church contest. Or his thoughts might go back to times when he was cheered for his prowess as an athlete and his winning four letter awards as a college student, three for sports and one for debate.

However, all of these would undoubtedly be for him secondary to the rewards for teaching the gospel and receiving many undeclared dividends—the intangible blessings which increasingly come to the successful seminary teacher who has won the respect and love of thousands of students.

Floyed G. Eyre was born in Minersville, Beaver County, Utah, and later moved with his family to Ft. Bridger Valley, Wyoming. He attended the Brigham Young University High School, where he excelled in track. He later attended BYU and the University of Utah for his college training.

After teaching elementary school at Urie, Wyoming, for one year, Floyed returned to Utah and became coach at the Millard Academy in Hinckley. It was here that he met and married LaPriel Robinson. His next assignment was to preside as principal of the San Luis Academy at Manassa, Colorado. Following the closing of this school, Brother Eyre returned to Hinckley, where he established the first seminary. He also established the first seminary at Delta, Utah, and found time to serve as a short-term missionary in the California mission.

In 1928 the Eyres moved to Ogden, Utah, where Floyed had the privilege of founding what was to become one of the largest seminaries in the Church—the one serving Weber High School. Here he continued as principal and teacher for twenty-four years. In 1947 he was recognized by the Church for his love of the gospel and his leadership abilities by being called to serve for four and one-half years as president of the Canadian Mission. Following his release, he returned to Weber to continue teaching for five more years.

It was when he left Weber to accept a call to supervise the seminaries in the Hawaiian Islands that he was given honors at an assembly—presented with a scrapbook and applauded by the entire studentbody.

After two years in Hawaii, Brother Eyre returned stateside to become coordinator of the large seminary district comprising Salt Lake Valley and extending from Kamas to Dugway. Since retiring from seminary work, he has served as chaplain and assistant sergeant of arms of the Utah State Senate for the past four sessions. He has also been a tour conductor for groups going to Europe. Presently he is working full time for the Salt Lake genealogical library.

Brother Eyre believes some are given the special gift to teach. He has enjoyed this gift in large measure and is still effectively teaching the gospel, this time as teacher of his high priest group in Salt Lake City where he now lives.

TEACHING THE FULNESS OF THE GOSPEL

Joseph McConkie
Salt Lake City Seminary Teacher

Although we are told by way of revelation that the Bible and the Book of Mormon contain the "fulness of the gospel," it would be foolish to suppose that because a man had these volumes in his possession he enjoyed that "fulness." Illustrating this principle Jedediah M. Grant said:

I am aware that the christians would think inasmuch as they circulated the Bible among the nations of the earth, that they have thereby done much towards spreading the Gospel and establishing the kingdom of God on the earth. But you, as reasonable men, would consider that I reasoned very badly, were I to say that the United States by circulating the Constitution among the various governments on the earth, had thereby established so many republics. (JD 4:15.)

Certainly there is a great difference between the knowledge of freedom and being free. Using another example Elder Grant said:

Should you light a room with gas, and should an artist make a sketch of the light, and some author write a history of the affair, and at a subsequent date some other man write a history, and should the two accounts be placed together, describing the beauty thereof and the benefit thereof, would the history of the light and the benefit that had been derived therefrom, and the abundance of that light that was said to have existed, light up a hall? If it would, do not buy any more candles, but read the history of candles, and stick that history in your candlesticks; read the history of oil and wick, and stick that in your lamp, and see how much light you will get. (JD 4:17.)

Many like illustrations could be given. For instance, John Taylor suggested that the scriptural records could be likened to a map of our country, and the gospel, to the country itself. "A man having the map of the United States in his possession," he said, "would be considered foolish if he supposed he possessed the United States; and because a man may have the Old and

New Testament in his possession, it does not argue that he has the Gospel. . . ." The scriptures, Elder Taylor explained, are "simply records, histories, commandments, etc." but the gospel "is a living, abiding, eternal, and unchangeable principle that has existed co-equal with God, and always will exist, while time and eternity endure, wherever it is developed and made manifest." (*JD* 7:362.)

Teaching the gospel is not just a matter of dispensing information: it is a matter of inspiring information. It is the art of directing students in the realm of personal experience. For "reading the experiences of others, or the revelations given to them," Joseph Smith said, "can never give us a comprehensive view of our condition and true relation to God. Knowledge of these things can only be obtained by experience through the ordinances of God set forth for that purpose." (*DHC* 6:50.) It was not enough for the people of Samaria to hear the testimony of the woman at the well regarding the divinity of Jesus. But after they made their own investigation and had a personal experience, they said, "Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." (John 4:42.) Knowledge, then, is necessary for spiritual growth; but it is only the prerequisite, the key being personal experience.

The distinction between knowledge and experience was illustrated in a letter from a fellow teacher in which he described his feelings as he completed a series of religion courses during the summer school session at the Brigham Young University. He wrote of the fine spirit that had been in his classes and said he felt he had learned much. Then he expressed his eagerness to return home saying, "Though I have been edified by that which I have learned, I have missed the spirit that comes from activity and service in the Church."

Another example of this principle is found in the office and calling of a Prophet. President Harold B. Lee explained, "A prophet . . . does not become a spiritual leader by studying books about religion, nor does he become one by attending a theological seminary. One becomes a prophet, a divinely called religious leader, by actual spiritual contacts. He gets his diploma, as it were, directly from God." (Harold B. Lee, "He Lighted the Lamps of Faith," *The Improvement Era,* Feb. 1970, p. 94.)

When I returned from service in the military, one of my relatives said to me, "You were my link with Vietnam. Now that you are safely home, I have lost interest in what is going on over there." So it is with the gospel—we need a link to make it personal. A few months ago I visited my grandfather, President Joseph Fielding Smith, in his office. When I stood to leave, he got up and walked me to the door. As he did so, he put his arm around my shoulders, looked me in the eye and said, "Remember that you have the blood of prophets in your veins." With that brief but moving salutation, he linked me with my ancestry and challenged me to live worthy of that heritage.

It was forceably pointed out to me that I had failed to provide my students with that link when a student submitted the following written request in our question box: "We would like to get to know you better. Would you please bear your testimony?" Though I felt that the material was well prepared and well presented, the students had sensed something missing—a personal element—something that was needed to give the lesson life. That testimony had a profound effect on both myself and the students. It provided the personal link that gave life to our subject and unity to our class. Surely this is what the Apostle Paul meant when he said, "For our gospel came not unto you in

word only, but also in power, and in the Holy Ghost, and in much assurance. . . ." (1 Thessalonians 1:5.) On another occasion a student asked how he could tell when he had found the right person to marry. In response I presented what I thought was an effective discussion on how prayers are answered. At the conclusion of this discussion, another student challenged, "All right, how did all this work for you?"

As I shared my personal experience with prayer—my struggle to seek the Spirit and to receive an answer—a link was established which made the principle real, and the effect was electrifying.

As teachers we are under no obligation to reveal anything new. Often our greatest challenge is to get people to do what they already know they should be doing. I am reminded of the occasion when as a young boy I announced to my father that I was going to exercise my agency and stay home from church. His response was, "You don't have to go to church unless you want to. Now get your coat on or you will be late." His philosophy was a good one. I wanted to be in church; I just did not know it at the time. And the only place I would discover it was in church. Brigham Young frequently taught the same concept in reference to those who did not feel like praying. His counsel was, "If you do not feel like praying, pray until you do."

The spirit comes from the application of a principle, not from the knowledge of it. This was illustrated by the man who came up to President Joseph Fielding Smith after a meeting and said, "That is the first discourse on the Word of Wisdom that I ever liked."

President Smith modestly inquired, "Haven't you heard other discourses on the Word of Wisdom?"

"Yes," came the reply, "but this is the first one I ever enjoyed . . . you see, I am keeping the Word of Wisdom now." (Roy W. Doxey, *The Latter-day Prophets and the Doctrine and Covenants* 3 [Salt Lake City: Deseret Book Co., 1964]:227.)

We conclude, then, that in the highest spiritual sense the "fulness of the gospel" cannot be found in the scriptures—though they bear record of it. Rather, it is found in the lives of its adherents. It is spiritual, not intellectual. It consists of "power" and the witnesses of the spirit. In a like manner the gospel is not merely truth—it is the application of truth. Our charge is greater than just to teach truth; it is to teach the application of truth, for it is only in the application of correct principles that we breathe "the breath of life" into the gospel and share in its fulness.

LOVE IS "HOW"

Talmage Christensen
Principal, Richfield Seminary

On the economic front America has won the battle of production. We put Telstar in the heavens and men on the moon. We enjoy great advancements in science; yet human beings suffer from a need for feelings of individual significance. Our world has provided abundance without satisfaction.

Young men and women occupying seats in seminary and institute classrooms are products of this society. They come to us from a world surrounded by temptation and frustration. Many of these youth have discovered, first hand, through divorce, alcohol, or other serious home problems, that material goods do not produce the satisfactions they desire.

Individuals from this group usually have many problems. Most teachers recognize that these problems exist, but too many do not know *how* to help these sons and daughters of God. The purpose of this article, therefore, is to present ideas which deal with the "how" of helping.

Subject matter cannot be our primary concern. It is said that 55 percent of the facts to which one is exposed in a class will be gone in fifty-five minutes, and 90 percent of such facts will be gone in ninety days. When you convince a young person that you really care about him, however, your influence is much greater than any textbook. The kind of person one becomes depends more upon *how he feels* than upon what material goods or information he possesses. It is *how he feels* that determines how he behaves. If you want to change his behavior, you must change his feelings and attitudes.

You do this with love—LOVE IS "HOW." Love lets another feel that you feel he is important. To know someone thinks you are important, to be known as someone worthwhile, to know you are invited, to know you are wanted, to feel included—it is the beginning of life, a wonderful, happy life!

The gospel teaches that each human being is a child of God and that we are loved by our Heavenly Father. If the Lord gives so much love, do we not have an obligation to give love to others?

The Savior asked Peter, "Lovest thou me?"

"Yea, Lord; thou knowest that I love thee," Peter answered.

"Feed my sheep" was the Lord's instruction. (John 21:16.) The Savior also said: "A new commandment I give unto you, That ye love one another; as I have loved you. . . ." (John 13:34.)

Another interpretation is expressed in the story of the little boy who came in from his play with tears in his eyes. "Why are you crying?" his mother asked.

"We wuz playing hide-and-seek," the boy replied, "I hid, but nobody 'seeked' me!"

Many of our young people are hiding behind problems and ugly actions. It is the business of a good teacher to "seek" him, to love him, and thus, to influence him. *How* to love, *how* to seek, *how* to include, *how* to invite, is expressed in the following true experience:

Mike had been noisy and a disturber. When I finally asked, "Mike, could I have your attention?" he was sassy. He told me he would talk if he wanted, and what was I going to do about it. There wasn't anything I could do but follow through. Taking him by the neck of his shirt and the seat of his pants, I helped him out to the foyer. I let him know, as evenly and quietly as I could, that actions of this nature were unacceptable, could not be tolerated, and that until such time as he could behave himself, he would not be allowed in seminary. But I told him that I hoped he would consider it carefully, because I would like to have him in the group. Mike dropped seminary that week.

For some time my only connections with him were occasional meetings on campus or downtown. At these times I spoke to him, called him by name, and asked how he was.

That was Mike's sophomore year. I learned he was generally a poor student, from a poor family. His home background did not include any Church activity. But Mike was interested in athletics—he was an especially good half-miler. I made it a point to make frequent visits to the track field to watch him, pat him on the back, and congratulate him after a race. On one such day, Mike asked if I would help him prepare a talk. (I had previously made a special visit to Mike's bishop to ask for his help in getting Mike involved.) Mike said he had just happened to go to priesthood meeting, and they had given him this assignment. I told him I would be glad to help and complimented him for his priesthood attendance and for accepting the speaking assignment.

A few days later we recorded his talk during the noon hour, and there wasn't time left for him to go home for lunch. (He could not afford school lunch, and he lived over a mile from school; so it was necessary for him to run most of the way in order to make it back before the bell. Perhaps this was one of the reasons he excelled in track.) I invited him to let me buy his lunch at the cafeteria. He said, "Oh, Brother Christensen, you can't afford that. I'll pay you back."

"No," I said, "I would really like to take you to lunch; it would be my pleasure." He was delighted! You would have thought he was the king of Persia as we walked through the lunch line.

A month or six weeks later, Mike called and asked if he could talk with me. We made an appointment right after school. His story was that the Jehovah's Witnesses had been calling at his home and that his parents were showing an interest in their teachings. He said he would like some scriptures with which to refute their claims. We sat down together in my office, and for over an hour we wrote down scriptural references that he could use. From then on Mike was a frequent visitor at my office, and the fall of his junior year he was

back in seminary. All that winter and the next he worked hard and prepared for graduation.

The night of seminary graduation my telephone rang. It was Mike. "Brother Christensen, I wanted to check on the exact time I'm supposed to meet for seminary graduation. I don't want to be late!" Knowing his parents were not interested, I answered: "Mike, it doesn't start until 8:00 o'clock; but I'll be going about 6:00. I could use a little help. If you could be ready, I'd like to drive over and take you with me." He was ready two hours before time and was as "clean as a shark's tooth." I believe of all those who graduated that night, he was the proudest.

Not all student-teacher relations are this dramatic. Teachers are quite often unaware that anything but a normal learning experience is taking place in the classroom and may not realize to what extent they have influenced a human soul. But one day a letter like this may arrive:

Dear Brother

I am here in my classroom in Mesa, Arizona, and my mind keeps wandering back to another classroom in Panguitch, Utah, around the year 1959. You were my seminary teacher. I'm not sure that you remember me because human nature sometimes has a way of helping us to forget bad experiences, but I was a sophomore student to whom you made the statement: "John, if you don't change your attitude, you will surely lose your membership in the Church someday."

I just wanted you to know that I did heed your counsel, and you should know that you had a much greater influence on my life than you ever thought. I thank you for that.

I am enclosing a Christmas letter that we sent to some of our friends. This will fill you in on my life and how the Lord has blessed me.

Sincerely,

(The Christmas letter enclosed said that John had graduated from college and was now a seminary teacher. At first he had been discouraged because his classes did not run as smoothly as he had expected them to, but now he felt he was learning how to teach. He was becoming involved in the lives of his students—had even taken them rabbit hunting. He was married and had a fine son. He was teacher of the elders quorum and was working on his master's degree.)

In the Doctrine and Covenants it states:

No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long suffering, by gentleness and meekness, and by love unfeigned. . . .

Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy. . . . (D&C 121: 41, 43.)

President Harold B. Lee said, "I know there are powers that can draw close to one who fills his heart with love."

I am convinced that LOVE IS "HOW." Reach out with open arms and hearts; demonstrate to pupils that you care. Draw near to the Lord and receive his inspiration and direction. Then all who come under this influence will be touched, and their lives will be changed through the magic power of love.

SUPPORTING CHURCH AUTHORITIES

Max W. Craner
Institute Director, Pocatello, Idaho

In a society today where negativism generally receives greater publicity than positive support, one asks the question, How can I communicate my support to the Church authorities? The ability to communicate is one of today's great needs, and the act of communicating support is a further challenge.

My experience over the years working with many ward and stake leaders has been that there are areas of concern; for, by virtue of our positions in the Church School System, we do, at least in the minds of many, represent the Church. Ours is a sacred trust which places seminary and institute teachers in the role of advisors, not only to our students, but to the Latter-day Saints in our communities. Our support of the Brethren and, therefore, of the Prophet and the Lord, is translated from our daily experiences and communication with (1) Church leaders, (2) students, and (3) fellowmen. Let us consider each of the three areas:

I. Communicating Support to Church Authorities

A seminary principal once said to a coordinator: "That's the way I am, and my stake president is going to have to accept me for what I am whether he likes it or not." This conversation came at the





conclusion of a discussion where the coordinator was attempting to assist the principal to see the merits of the stake president's point of view.

Those who have this attitude have no doubt overlooked some rather basic fundamentals in Church leadership:

1. Church leaders are *called* and *set apart* to the positions they hold by inspiration from the Lord.
2. Without priesthood support, the educational programs cannot succeed.
3. When harmony exists between seminary-institute personnel and local authorities, the educational program is enhanced.

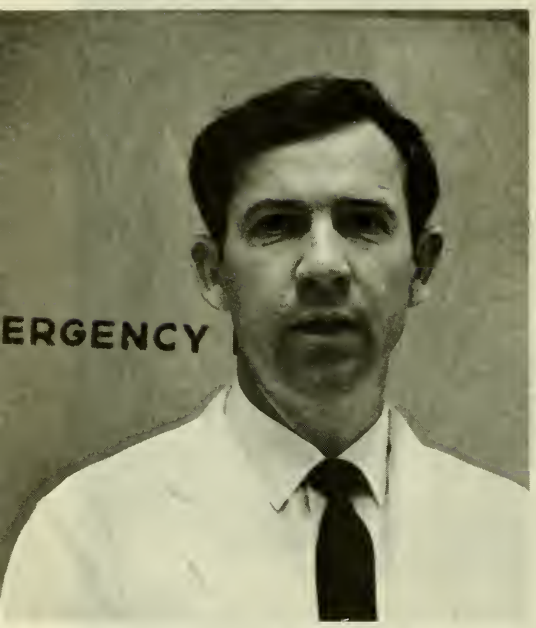
As obvious as these statements may appear, the instances where they are disregarded are too numerous.

How does one communicate support for authority to Church leaders? The following is a partial listing:

1. Perform all Church assignments to the best of your ability.
2. Become personally acquainted with local Church authorities and let them come to know you. Study the lives of the General Authorities—understanding strengthens bonds.
3. Be considerate of the time of Church authorities. Generally try to take a little less time than they allow you.
4. *Never* allow yourself to speak negatively to or about Church authorities. Sarcasm has no place in the Church.

II. Communicating Support of Church Authorities to Our Students

The writer was recently in a hospital where a loved one was preparing for major surgery. Two doctors had examined the patient, and now both were to report their findings. After the first doctor had finished giving his diagnosis, the family was bewildered, apprehensive, and fright-



ened. The second doctor then came and made his report. Afterward, the family felt relieved and, with great hope, felt that all would be well. Upon close review of both reports, the family concluded that both doctors had said essentially the same thing; but it had been said in two different ways—and with different attitudes.

Which of these two doctors do we imitate when speaking of Church authorities? Do we tear down, belittle, look for the negative, or do we incline ourselves to seek for and speak about their finer qualities, thereby supporting them?

III. Communicating Support of Church Authorities to Our Fellowmen

Sometimes, before students and friends, teachers tend to sensationalize the lives of Church leaders in an attempt to appear "in-the-know" on isolated subjects. Shakespeare has said something about a man who steals another's good name. Teachers would do well to remember that any statement which belittles Church authorities ultimately results in their own spiritual destruction.

When we speak well of our leaders, we tend to increase their influence and usefulness in the service of the Lord. In his absence our brother's character when assailed, should be defended, thus doing to others as we would be done by. The Lord needs the help of all of us. Are we helping or are we hindering? (George F. Richards, *The Improvement Era,* May 1947, p. 277.)

A father recently overheard his children talking in the back seat of his car as they were driving along. The conversation went something like this. "I love President David O. McKay, and I love President Smith."

"How do you know you love President Smith? You've never seen him," replied the other child.

"I know I've never seen him, but mother and daddy love him and so I love him."

These parents had communicated their support to this child.

Our students—the youth of the Church—will, in all probability, support Church authorities in the same manner that their parents and leaders do. As their teachers, we must so conduct ourselves that we might be comfortable in this knowledge.



BORED WITH RELIGION

Glade Burgon
Logan Institute Instructor

The Problem

We could hardly believe our ears when we heard the speaker state that an important factor in student unrest was "religious boredom." We sat in an auditorium at the University of California, Berkeley Campus. The press, some prominent church men of the bay area, and religious educators were there at the invitation of the university chancellor to hear results of the recent investigation of student uprisings at the Berkeley campus.

The problem of possible religious boredom must also be considered in "Zion." Although The Church of Jesus Christ of Latter-day Saints has more to offer than any other organization in the world, yet we occasionally hear, "It seems we get the same old thing over and over." This criticism does not apply to everyone, but it does apply to many. With evidence that the problem is a serious world problem, perhaps we had better look about us and see what could happen at home.

Where Do We Begin?

Inquiry has revealed such complaints as these: "Sermons deal with how to do good when we already know how," or "you never hear good doctrinal sermons anymore," or "too much sociology and psychology," or "too much of the basic gospel and not enough of the deeper things." What is really being said is, "Nothing turns me on!"

Perhaps we are so engrossed with the branches that we cannot see the tree in its full splendor. There seems to be a crying need for a new perspective, for renewed images, for fresh, vivid, and more glorious goals which draw rather than push.

It would appear that we should look to teaching as the most vulnerable spot from four possible areas which may cause boredom—duplication, poor teaching methods, unmotivating doctrines, and the subject matter of our teaching. Naturally, we cannot change the gospel; but we may find some catalyst which will improve student interest. Understanding is one satisfying catalyst which has never hurt nor bored anyone. If we could find new ways to increase understanding of the unchangeables, if we could increase awareness, or if we could find ways of teaching doctrines so they would lead to experiential awak-

ening, it is evident we might draw closer to the big thing that is behind all interest and behind all actions–MOTIVATION.

What Do We Do about It?

How did the Lord and his disciples in the Book of Mormon and New Testament achieve their success in motivating souls? What doctrines did they emphasize which seemed to motivate?

While searching the Book of Mormon for clues on prime motivating doctrines, one is struck by the frequent mention of the "tree of life" as a teaching symbol. Note in the following references how the tree symbol is used, what it represents, and what "tasting" of it does to one:

1 Nephi 11–In the grand vision of Lehi given to Nephi, everything is centered around the tree. The rod and the path lead to it, and the fruit fills the soul with indescribable joy. Note also that Nephi's description "most desirable above all things" is added to by the angel with these words, "yea, and most joyous to the soul."

1 Nephi 15:22, 36–The tree represents the "tree of life."

Alma 5:34, 63–"Come unto me and ye shall partake of the fruit of the tree of life."

Alma 32–A great experiment was suggested by Alma. Plant the seed and see it grow into a "tree springing up unto everlasting life" and you will "by and by . . . pluck the fruit thereof, which is most precious, which is sweet above all that is sweet, and which is white above all that is white, yea, and pure above all that is pure; and ye shall feast upon this fruit even until ye are filled. . . ." (vs. 42) Note the use of the word "taste" also.

It is of great importance to note that the tree of life is a world symbol which has apparently come down from Adam and his children, for it appears in practically all major world cultures. Archaeologists have uncovered this design in Assyria, Babylonia, Sumer, Egypt, Palestine, Persia, Greece, Japan, Peru, and many middle American sites. It seems to be a main "visual aid" of past civilizations as well as of the Book of Mormon and the Bible.

Why was the symbol so important? What is the full meaning of it? What principles should be stressed in order to "taste of the tree"?

The First Principle

In the great vision of the tree and the rod (1 Nephi 11:1-34), Nephi was shown certain things which caused him to ascertain quickly that the tree was "the love of God, which sheddeth itself abroad in the hearts of the children of men." But notice that the things shown to him which brought him to that conclusion were things dealing with Jesus the Christ. It is evident that among the doctrines which motivate are those having to do with Christ and his mission.

The Second Principle

The second principle deals with "the love of God, which sheddeth itself abroad in the hearts of the children of men." This offers another clue to a possible motivation doctrine.

As one searches the use of the term "love of God" or "love of Christ" for meaning (there is no distinction between the two), he finds the following:

Moroni spoke of the "love of Christ" and equated it with "charity" (Moroni 7: 47, 48), and Mosiah 4:9-13 and Ephesians 3:19 tell how one may be born of God and taste of the love of God. John taught that being born of God rests upon "love" and "Christ." Jesus summed up the gospel with only two commandments: Love God with all that you are, and love neighbor as self.

The doctrine of the love of God seems to be an interlacing of the love of Christ for man, man for Christ, and man for man. A striking story in the fifth chapter of John tells of Christ's healing the man by the pool. The Jews sought to kill Jesus

for healing on the Sabbath. When they found him, he told the Jews that they were missing the vital doctrine of the scriptures, which scriptures they thought would give them eternal life. He said, "But I know you, that ye have not the love of God in you." Although the Jews lived the letter of the law, they apparently skipped over the things that meant the most.

It would seem that the symbol of the tree centers around Christ, the spirit of Christ, love, the spirit of love, and the personal "tasting" or experiencing love in life.

The Effect and the Conclusion

Coming to know Christ and his love has a remarkable effect. Lehi said that the fruit was not only desirable to make one happy, but that it was "most sweet, above all that I ever before tasted" and "filled my soul with exceeding great joy." (1 Nephi 8: 10-12.)

Mormon spoke of tasting and knowing the goodness of Jesus. (Mormon 1:15.) Jacob beheld his glory in his youth (2 Nephi 2:4) which certainly implies something about the worthiness of youth.

When he came to know the Lord Jesus Christ, Alma said, "there can be nothing so exquisite and sweet as was my joy" (Alma 36:21); and, when he beheld the throne of God in vision, he said, "yea, and my soul did long to be there" (vs. 22). He also spoke of *many* having been born of God, and having "tasted as I have tasted." (Alma 36:26.)

From all of the above it appears easy to draw the conclusion that the prophets of old simply taught people *to know* and *to love* the Christ and then to *experience his teachings*. In doing so, the individual began to taste of the love of God which caused things to happen in the soul–commitment, joy, action!

How Do We Do It?

With indication from the prophets that all things point to Christ, perhaps we should place more emphasis upon the things that do just that. Perhaps in our teaching and public speaking we should emphasize more those experiences men have had with their Redeemer and with living his doctrine. By "experiences with their Redeemer" is meant not giving the usual scriptural illustration that points out that he has "backparts," "hands," etc., but getting down to ponder the full implications of the experiences these men had with their Lord.

Perhaps we should emphasize how Alma, Mormon, Moroni, Paul, John, etc., tasted of his love. Perhaps we should not simply teach doctrine for "eternal rewards," but, rather, encourage the listeners to seek the "love of Christ" here and now. Note how John, for example, constantly refers to the love of Christ, which can bring joy and a personal experience with Christ. Note too, how Book of Mormon characters do good "for Christ's sake" or "in the spirit of Christ."

When we talk of the flood story, we should place greater emphasis upon Enoch's experience with the great Redeemer as told in Moses 7. Perhaps, when we teach the Book of Revelation, we should point out the many references to Christ and note that even the angels praise him and give glory to him at the very mention of his name.

There is evidence that we should teach our listeners to "feel" the spirit of Christ in the scriptures. This feeling is spiritual, not emotional. We must always remember to let the spirit provide the feeling and not make a cheap substitute by projecting our own emotions.

Those suffering from religious boredom may be helped if we search out these experiences with Christ, then help them to "know him" and stimulate them to live his teachings, whereby showing love for him. We can thus bring students to the tree where they can taste and come to know the love of God.

COLOR ME UGLY

Max W. Swensen
Institute Director, Boulder, Colorado

My office is located near the "Hill" which is the gathering place of much of the hippie element of our college town. The warm, comfortable Colorado nights seem to spawn small clusters of kids bent on political, social, and economic reform or, perhaps, just enjoying the vicarious thrill which comes from close proximity with adventure.

Once in a while I eat at the Charcoal Chef and wander through Maudie's; and as I wander, I wonder about the kids of our day. Many of my associates would call them disgusting or disgraceful; but I don't know what to call them, because what I see stirs so many mixed feelings in my heart. Perhaps there has been too much name-calling, too little listening and understanding.

What I am about to say is not an attempt to give an academic explanation or a psychological evaluation of the situation, but simply to give some reflections of how I feel about what is going on with respect to a small segment of our society which can be more easily recognized than understood. Yet, while in a fervor to understand a few, I acknowledge the outstanding contribution of the overwhelming majority of the students who conscientiously and quietly do their best.

Not long ago, I stepped into one of the local eating establishments and was confronted by what I consider to be the ugliest man I have ever seen. His long, straight, thin hair was parted in the middle and poked from his head to his shoulders. His sallow, acne-scarred face was punctuated by a ridge of skin and bone upon which was mounted a pair of small brass-rimmed spectacles—all in all, the term "spectacle" could better be applied to his total figure than to his eyeglasses alone.

I sat amazed and watched and listened; I became somewhat surprised that no one stared at me because I wore a white shirt and tie. I felt a little ashamed at the feelings this man generated in my so-

called Christian heart. In this environment he had found the right to be ugly: a haven for the unendowed, a shelter for the unaccepted. Such feelings bore faint but familiar tones not altogether strange to me.

Not all of these are people who could not cope with the demands of our society. Many of them are creative, brilliant, imaginative people who have abandoned the traditional for a peek into surrealism, hoping for a dream, searching for solutions to human suffering and injustice. Many are motivated by sincere idealism and the desire to be more human than institutional. Many have decided that what a person feels is more important than what he says or how he looks, and that a trusting heart is more reliable than an honest face.

They grope and bungle and stumble in an awkward, learning way; and maybe this is because they have their eyes so set on the stars that they are blind to the little, but very real, obstacles right beneath their feet. They mistrust the postulate that the answers to world problems can be found among the glittering lights of American affluence or the antiquated archives of higher education. Paradoxically, they stub their toes while looking up at unrealistic idealism; and I get little, annoying bumps on my head while looking down on them.

It would certainly be naive to believe that all are motivated by purist idealism. Scattered among the idealists are the true escapists who are forever running but never moving away from a frightening world of clearly defined roles into a labyrinth of vague expectations. These are they who feign concern and love but who do not really care at all. Their claim that everyone is immediately accepted for what they are might be just another way of insuring themselves against having to change. Unconditional acceptance can hardly be interpreted as genuine concern.

The world of the escapist becomes a refuge for those who have had difficulty knowing just who and what they are. An environment where skills associated with feminine and masculine behavior are not required, or where a pretty face or athletic prowess does not make a difference between acceptance and rejection, is a very comfortable place for the unsure. Consequently, the pendulum swings to the opposite extreme; and ugliness, rather than beauty, becomes the mode. That which is traditionally disgusting is flaunted in the face of the conventional, and the flaunters feed on the reaction.

Insecurity is the backdrop for the human carnival where identity can be hid behind a comic array of costuming. Colorful figures mask the fuzzy face of instability, and pseudoinnocence appears in a girlish form accentuated by short skirts and straight hair. A strange mixture of masculine and feminine styles provides a shelter not unlike that experienced during prepubescence, when sexual differences were still unlearned.

Whether idealist or escapist, he is still a child of God. The gospel of Jesus Christ is just as efficacious when applied to him as to any other faction of our society. Christ did not make any distinction when administering the healing balm of gospel principles.

We spend millions of dollars seeking people from the world who have a genuine concern for others and who are willing to expend the time and energy to try to make a better world; and, at the same time, we turn our backs upon this prototype because it is strangely clad and unshaven. In "little people" fashion, we have tethered our own modern Gulliver. It appears that we are so afraid of what he may do to us that we do not consider what we might do for him.

I see a strange and ugly sleeping giant who, when awakened and given direction, has the potential to do great things, but who may slumber on endlessly because we lack the courage and faith to invade his place of rest.

DO UNTO OTHERS

WAYNE B. LYNN
COORDINATOR OF LAMANITE CURRICULUM NO./SO. AMERICA AND PEOPLES OF THE PACIFIC

By popular decree it was decided that our next Saturday was to be spent on a family outing. Since my seminary work often took me to the nearby Indian reservation, it was also decided that this would be our destination. Our children were eager to learn what excited their father so much whenever he made visits to Indianland.

Saturday morning came earlier than two sleepy parents would have chosen. The old Chevy was soon loaded, and we were wheeling northward toward reservation lands.

The air was clean and cool, for although it was November, a warm sun had driven the chill from the atmosphere; and it was a beautiful, invigorating day. We took a leisurely pace, enjoying the beauty and serenity of our surroundings.

My family began to feel what I had felt when I spoke of my love for this country and its people.

As noon approached, we selected a large hill to climb, promising to treat ourselves to lunch when the summit was reached. Later, from our vantage point



our attention was drawn toward dust clouds rising in the distance, indicating the passage of vehicles on a dirt road. Our interest was intensified even more as the activity was stepped up. Filled with the spirit of adventure, we decided to learn the destination and purpose of this migration. Our curiosity soon led us down the same dirt road we had observed earlier from the hilltop.

To the surprise and delight of my family, we discovered Indian men, women, and

children riding in pickup trucks, in horse-drawn wagons, on horseback, and afoot, all wending their way toward a cluster of Indian dwellings. When we met some members of this procession, I rather timidly made inquiry as to what was going on and learned that some Indian dances were planned for that evening; and an invitation was given for us to attend.

With some trepidation we continued on until we reached the colorful scene where the scheduled activities were to take place. We were soon aware that we were the only ones present who were not Indians.

In spite of the warm reception we had received, we began to feel like intruders. Curious stares cast toward us by some individuals and the cool indifference on the part of others did not give us reassurance. Almost unconsciously, we selected an unobtrusive location near the back of the gathering and tried to remain as inconspicuous as possible. The noisy chatter so characteristic of our family was missing. Even the younger children were slow to gain courage in this new and strange surrounding. At this moment it would have taken very little to frighten us into a hasty retreat.

I have often had cause to reflect upon this experience—the way we felt, and the way we acted.

I suppose if one of the Indian men had been asked to describe my family, he might have said, "Well, they are very quiet and shy. They do not mix well with other people, but they do not give you any trouble."

These thoughts are particularly recalled when I visit a seminary classroom and notice one of my young Lamanite brothers and sisters away from his home and his people bravely adjusting to his new environment. How precious the kind word or encouraging smile must be to him! How often have I heard him described as being shy and backward! Like me, he often seeks an unobtrusive location at the back of the group, hoping he will not be singled out or noticed.



In ever increasing numbers, these children of Lehi are becoming members of our seminary classes. Through the Indian Student Placement Program, through increased conversion and subsequent enrollment of local Indian students, and through the efforts of the Indian seminary program, more and more Indian students are joining our classes. This provides the seminary teacher with the challenge and opportunity of teaching the gospel to our young Lamanite brothers and sisters.

As these children enter into our class-



rooms, they become our responsibility, our stewardship.

The question now arises, "What am I to do? How do I work with Indian students?" The problem is complex, but the answer may be simple. Let me offer these few simple suggestions leading toward a solution: Love unfeigned, sympathy, kindness, patience, understanding.

Try to put yourself in their place and then "Do unto others as you would have others do unto you."

Do not expect an immediate response to your demonstration of interest. You will need to prove yourself in order to be accepted into their confidence and circle of friendship. Be fair. This does not mean favored treatment, nor does it mean condescension or patronization. It means to treat them as equals, with the dignity and respect that is their due. Expressed feelings that are not genuine fall upon discerning ears. It is better to remain silent than to express pretended feelings.

Do not judge everything they do by your own standards of conduct. Care enough about your Indian students to learn what tribe they are from, and familiarize yourself with some of their cultural practices and courtesies. They will be happy to share these with you as you gain their respect and confidence. They will be thrilled to hear you speak intelligently about their people.

You will unknowingly violate some of their standards, but you will be quickly forgiven when they know you really care. The rewards of caring are great; the harvest may be abundant. By way of illustration let me share with you the message contained recently in the mission newsletter from the Northern Indian Mission. The opening page was a letter from the president of the mission, Harvey A. Dahl. It read as follows:

Dear Fellow Missionaries and Members of the Church:

Today a missionary is going home. He has been here two years and completed a very successful mission. While he has been here, all of his family who are living, have joined the Church.

For his junior and senior year of high school he went to Richfield, Utah, from his home on Navajo Mountain. He was late getting to school to register and most of the classes were full. He was told he could take seminary. Not being a member of the Church, he didn't know what it was, but he was assured he would like it. He said, "I had a good teacher and I learned a lot and I joined the Church. Now, everytime I teach a seminary class, I wonder if somebody in my class will join the Church and go on a mission."

This seminary teacher didn't know that Elder Dickie Neztosie's family would join the Church and that he would baptize 24 people while he was there.

We hardly know how important it is to be a good teacher.

Harvey A. Dahl
President
Northern Indian Mission

I challenge you to see more than just an Indian boy or girl quietly entering your classroom. I challenge you to see what one teacher has expressed: "I saw the future in their faces and heard it in their laughter. I saw tomorrow's Samuel the Lamanite standing there in cowboy boots, hair slicked back, fingers hitched in Levi pants, smiling at me and at the world."

"I saw in this youth of today the promise of tomorrow. I saw the hope of a people standing there. I saw in him the fulfillment of a promise. I saw the children of the prophets–in faded blue jeans."

LELAND N. PREECE



When Leland Preece sets out from his home near Boulder, Colorado, to supervise programs in the Rocky Mountain States Division, he might travel north to Billings, Montana, south to Taos, New Mexico, east to Grand Island, Nebraska, or west to the Utah state line and still be within the area he coordinates. He might visit released-time seminaries in the Big Horn District of Wyoming, or check on some of the 110 early-morning seminaries, 6 institutes, or over 40 home study programs for which he is responsible.

The dynamic, efficient, and personable Brother Preece is well qualified for the administrative responsibilities he assumes. He began his seminary-institute teaching career in 1961 at the West High Seminary in Salt Lake. Other seminary assignments took him to Pleasant Grove and Provo. He then served for three years as director of some five or six institutes in the San Francisco area.

Leland, a native of Vernal, Utah, has also lived in Logan. He received his B.S. and M.S. degrees at Utah State University, majoring in sociology and counseling. He completed his Ed. D. degree at BYU two years ago, before accepting his present assignment as coordinator of the Rocky Mountain States Division.

Brother Preece has filled many Church assignments, including that of stake high councilman. He is presently serving as stake executive secretary. He has also served for several years as a flight engineer in the air force reserve.

Next to teaching the gospel to youth and developing new ideas for fellow teachers to use, Leland loves outdoor sports, particularly horseback riding.

He and Kathleen are the parents of four children.

STANLEY E. BEST



Those in the seminary and institute programs of the Eastern Utah Division believe their leaders should be "nothing but the best." Their area coordinator meets this requirement both in name and qualification.

Stanley Best is a man of many talents and interests which, combined with his long years of service, make him a capable and wise leader. Those who are acquainted with Stan know him as a spiritual, unassuming, dedicated man, whose sound judgment is wholly reliable.

Brother Best grew up in Salt Lake City and attended the University of Utah. He developed his musical gifts sufficiently to play in the McCune Symphony Orchestra under the direction of Dr. Frank Asper; however, he chose to exchange a promising career as a musician to become a teacher.

Stan first taught seminary for six years at Stanford, Colorado. He then served as principal of the Kamas Seminary for twenty-five years. He has been at his present location in Price, Utah, for the past ten years, making a total of forty-one years' service in the seminary and institute program. As coordinator of the Eastern Utah Division, Brother Best supervises programs in an area covering over one-third of the state. Many opportunities to serve in the Church have complimented his service as a teacher. He has served as a member of bishoprics, as bishop, twenty years as a stake high councilman, twice as a full-time missionary, and for the past five years has served as a member of the North Carbon Stake presidency.

During these years Stan has retained his interest in playing the violin, and he and his wife have entertained many with their fine vocal duets. Brother Best has also been active in drama and has been both actor and director in many productions.

He and Nevada are the parents of six children, three boys and three girls. Two of their sons teach at BYU; and one, Michael, is a seminary teacher.

STEVEN L. STEELE



Students and teachers alike have been delighted with the fine art work found in seminary-institute and Church Schools visual materials. The high quality production and imaginative interpretation by the artist of what is needed to give just the right visual expression to an idea frequently determines the success of a lesson. Compliments come, not only from people within the LDS religious educational system, but also from those outside the program who have occasion to view materials.

The continuous improvement of visual materials is the desire of Steven L. Steele, recently appointed art director. Steve, together with his staff of some fourteen artists and layout personnel, provides visual materials for filmstrips, record jackets, brochures, lesson outlines, and *Impact*. He and his group do all the work which has to do with layout and design.

Brother Steele is from Mesa, Arizona, and graduated from BYU with a degree in communications. He is presently pursuing a master's degree in public administration.

Prior to his coming to work full time for the Department, Steve was engaged as an official in a professional management organization for athletes and was privileged to travel the golf circuit with Billy Casper. A golf enthusiast himself, Steve enjoys the sport whenever his busy schedule permits.

Always active in Church work, Brother Steele is presently serving as counselor in the BYU Fifty-third Ward bishopric. He was recently married to the former Lurlene Romney of Colonia Juarez.

" THE LORD DOTH REQUIRE..."

John F. Jones
Principal, Orem Seminary

"For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.) The leaders who are called and appointed in the service of the kingdom to assist God in the fulfillment of his purposes depend upon the support of Church members. It thus becomes the teacher's challenge to help youth understand and feel the significance of and the necessity for supporting stake and ward authorities. Personal closeness to those in authority need not and should not diminish respect and reverence for leaders. Rather, the opportunity to walk, talk, and work with chosen representatives should give young people joy and confidence. Since leadership is a product of the blessing of the holy priesthood of God, youth ought to be taught the basic principles of the gospel and shown the implementation of them in supporting and sustaining leadership through their total life experience as Church members.

The power of example functions on two vital levels—those who lead and those who are subject to authority; and those at the head must be living examples to those in the ranks. Since we are surrounded in our day by many individuals and groups who solicit the loyalty and support of young people, it is our challenge to teach that loyalty to one kind of authority means achievement and happiness, while loyalty to another brings destruction.

How, then, can the teacher help to bring this about?

1. Present examples of rewards and blessings that come to the individual who follows the advice and teachings of acknowledgedly great men and women.
2. Form lesson and discussion groups using stories of Abraham, Nephi, and others as examples of people who prospered and received great blessings by faithfully following and heeding the guidance of wise and righteous leaders.
3. Select examples from great leaders in secular history.



4. Provide opportunities for social acceptance through special assignments.

The following quotation from Micah reveals the essence of all the characteristics of loyalty to leadership and divine guidance: "He hath shewed thee, O man what is good; and what doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God." (Micah 6:8.) Let us proceed, therefore with these three general headings in mind.

I. To Do Justly

Since there is no "one man" job in the Church of Jesus Christ, progress in our Father's kingdom is accomplished most effectively through applying the spirit of unity and justice. No one can function and progressively succeed alone. All literature, scripture, history, poetry, and music show that cooperative effort and companionship are forerunners to success and happiness. Examples in both religious and secular history bear this out. Note why the kingdom of Israel was divided after the death of King Solomon. The Nephites and Lamanites became two separate nations for want of unity and common understanding. Youth must be taught to be united and to deal justly with their leaders in both mind and action if they are to realize the great destinies that await them.

Where there are just dealings, there will be understanding and tolerance. Such characteristics are taught by word, precept, and personal example. Alma the younger and his companions, the four sons of Mosiah, are examples of this. Enos joined them and others who became overwhelmed by the desire to serve, to sustain, and to help their brethren by doing all in their power to lead them to the Lord's way of life. Youth should be taught to practice those principles and become aware of their special obligation to help the weak and support the strong as well as to keep themselves fit before the Lord, that they may assume their place in his service. Charity and love are taught to promote understanding and open the doors for personal assistance to those in authority.

For all Latter-day Saints, right standards mean Church standards, not those of the world. How can the two be reconciled? They can be reconciled only when loyalty, truth, cooperation, nobility, and wisdom govern the individual. Students can reason with definitions and examples and come to their own conclusions as to what JUSTICE means. They should then be helped to love justice and to be just. "To do justly" conforms to the Lord's pattern of order.

II. To Love Mercy

Let the students experience empathy in their own groups and on their own level through the program of student leadership. Thus, they will learn that such practices as gossiping lead to faultfinding and slander. These are two of the most destructive factors to personal growth and worthy administration of authority. Faultfinding easily grows into a habit and then begins to impregnate every thought and act with a spirit of rebellion and dissension. Wherever this vicious habit is practiced, there can be no joy; and happiness is banished. Let us therefore cultivate thoughts that

lead to the discovery of the virtues that exist in every man and in every institution. Only begin the search for such virtue, and it will be found. Forgetting self to serve another is reward in itself. Attitudes or actions of mercy lead to the understanding of faults and finally to forgiveness.

III. And to Walk Humbly with Thy God

Youth will have less opportunity and inclination to criticize if they will more perfectly fit themselves to the ideal principle of humility. Greater areas of expression must be provided for finding and living with the Spirit of the Lord. Through the policy of "lay leadership," provision is made for learning while doing. It is possible that all members of the Church who live worthy lives may be called to serve in administrative positions and callings of responsibility. A youth should therefore be taught to place himself in the role of the leader who must make important decisions. Through this vicarious experience he may ask himself the question, "What would I do if I were in his place?" Then it becomes possible to teach that there is virtue and strength in everyone. Humility, a most vital characteristic of good relationship between leaders and members, is learned by practical experience.

To be engaged in the "great cause" with no thought but to build the kingdom and strengthen the membership thereof is to labor in the great spiritual attribute of humility. Young people must be led to understand that those who now serve in the various offices of administration and leadership–bishops, stake presidents, etc.–will drop into the ranks of Church membership and in humility follow the council and direction of those who were once under their supervision. This is true of every office of the Church save a very few. For example, members of the high councils go humbly to their bishops to pay tithes and offerings and to be led in many other ways. This shows their devotion and sincerity in worshiping the Lord. Youth must learn well this true humility and practice it as a part of their training, that they will not fail in the same way as did such leaders as Saul, Samson, David, and Solomon.



The best leader is usually the most faithful supporter and follower. The greatest degree of learning will result from the actual application of that which is learned. Such experience is provided in the structure of the kingdom of our Father. The past history of the just, the merciful, and the humble, in ancient times and in the restored Church, lives in all of us. We have inherited all the aspirations, ideals, and achievements. We have also inherited an unfinished task. We are more than mere inheritors of precious truths and traditions. We are the living representatives–regardless of age in years–who stand here at this moment in history while the growing end of The Church of Jesus Christ of Latter-day Saints thrusts its way into a precarious world. New conditions test our abilities to be just, merciful, humble, and to be prepared for a leadership of promised great destiny. By honoring, supporting, and sustaining the leaders, one learns and practices the qualities and powers of leadership. Thus he is prepared to take the place in the kingdom that he has been promised he would receive in righteousness.

WHERE THE CABOOSE IS

Eldon R. Taylor
Lehi Seminary Teacher

An inquisitive passenger on the rear platform of a long train snaking its way along the French Broad River was puzzled by the occasional round, white signs with black figures that flashed past. They were not mileposts, because the figures were always numbers like 100, 125, or 150; and they were not speed signs—no engineer could make one hundred miles an hour on this track.

Consumed with curiosity, the passenger sought out the flagman and asked, "What are those figures?"

"Car-lengths," the flagman replied. "That means so many car-lengths to the switch. If it's a long train, the engineer can't see all of it at once around these curves. But he knows how many cars he's got in his train, and them signs tell him whether the last car is out of the siding or not. The engineer's got to know where the back end is."

Of course, the engineer has to know where the caboose is. If he does not, he might think all the train is out on the main line while some cars are still on the sidetrack. He will think the train is ready to roll when it is not. The engineer must not only look forward; he must keep his mind looking backward all the way to the caboose. If the last cars are still on the sidetrack, the train is not past the siding, even though 120 cars may be on the main line.

Like the engineer, the teacher must know where his "caboose" is all the time. The front rows of students (intellectually speaking) may be picking up speed, clicking right along behind streamlined ideas; but how far back are the boys and girls in the mental caboose? The teacher had better go easy on the throttle, or he will derail a few "cars" that are still on the siding.

The man at the throttle may see nothing but the clear road ahead and go roaring down the theological track, hooting and tooting on themes of existentialism or screaming along the escatological



straightaway, while some of his rear "cars" are still pondering along, not yet past the switch of fundamentalism. The teacher may be beyond the trestle of Boultman's kerygma; he may have rounded the hazards on the bend of predestination in Paul's letters; but the poor brakeman on the rear platform may still be wondering if regeneration pertains to the fall, or to the resurrection.

Hooting and tooting for a clear track ahead is a delight to the front "cars," who seem always to be pressing for more speed. The good engineer is never unmindful of them and of the valuable cargoes they carry. But even though they are already on the straightaway of the teachings of Christ and are therefore prepared to restructure the social order, it would be foolhardy for the engineer to hit the throttle while his "caboose" is still moving along the sidetrack.

Some of those rear-end "cars" may yet be in the intellectual siding of a high school education, where high-sounding theological terms are not only unfamiliar; they are downright frustrating. Although the road ahead is clear in the eyes of the teacher and the light is green, unless his hindsight is equally clear so that he knows just where the last student is on the track, he may cause a wreck by too much speed.

It is a great temptation to cut loose and to hurry on—the rear end seems always to be holding up the train—but the engineer is just as responsible for the last five "cars" on his train as he is for those in front. The last few are a part of his train; and, when he pulls into Heavenly Haven, he must account for every car, the first and the last—or is it the last who are first? I never was sure about that.

A WARNING VOICE

. . . Directions for the guidance of the Church will come, by revelation, through the head. All faithful members are entitled to the inspiration of the Holy Spirit for themselves, their families, and for those over whom they are appointed and ordained to preside. But anything at discord with that which comes from God through the head of the Church is not to be received as authoritative or reliable. In secular as well as spiritual affairs, Saints may receive Divine guidance and revelation affecting themselves, but this does not convey authority to direct others, and is not to be accepted when contrary to Church covenants, doctrine or discipline, or to known facts, demonstrated truths, or good common sense. . . . The Lord's Church "is a house of order." It is not governed by individual gifts or manifestations, but by the order and power of the Holy Priesthood as sustained by the voice and vote of the Church in its appointed conferences.

The history of the Church records many pretended revelations claimed by imposters or zealots who believed in the manifestations they sought to lead other persons to accept, and in every instance, disappointment, sorrow and disaster have resulted therefrom. . . .

Be not led by any spirit or influence that discredits established authority and contradicts true scientific principles and discoveries, or leads away from the direct revelations of God for the government of the Church. The Holy Ghost does not contradict its own revealings. Truth is always harmonious with itself. Piety is often the cloak of error. The counsel of the Lord through the channel he has appointed will be followed with safety, therefore, O! ye Latter-day Saints, profit by these words of warning.

Joseph F. Smith
Anthon H. Lund
Charles W. Penrose
First Presidency

(*The Improvement Era* 16 [Sept. 1913]: 1148, 49.)